# CATHOLIC CHURCH EXTENSION

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JOLIETTE

BY

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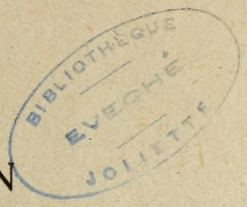
F5012
1919
D153

EXTENSION PRINT
67 Bond Street, Toronto

*The* EDITH *and* LORNE PIERCE
COLLECTION *of* CANADIANA

*Queen's University at Kingston*




# INTRODUCTION

The author of this pamphlet has lived in the West and has felt —I was going to say the need of Catholic co-operation, but that falls short of the reality. Co-operation among Catholics is more than a means to a missionary end. It is an essential part of Catholic life. Boundaries of jurisdiction are conveniences and means to an end. In the first centuries of the Christian era it was centres rather than circumferences that marked divisions of work and of jurisdiction; but, in any case, administrative divisions were never intended to be divisions of brotherhood. In places where we are well established we are inclined to look upon Christian brotherhood in an abstract way. In the West they feel it as a necessity of Catholic life, not only as a source of financial help, but as brotherhood in sympathy, interest, and mutual helpfulness. The West can help the East by its growing influence, and Catholics in the West can do their part in defence of Catholic ideals and Catholic institutions. The more we do for them the more they can do for us. Father Daly describes the Call of the West, and it is fittingly through Catholic Extension that the call is now made and will be answered.

✠ N. McNEIL,

12th March, 1919. Archbishop of Toronto.

# I

# A Call From The West

Who has not heard the call of the West? Like the blast of the hunter's horn in the silent forest, its thrilling and inviting sound has awakened the echoes of the land. Springing from the granite heart of our mighty Rockies, that call wanders through their valleys, climbs over the "great divide" and steals its way to the foothills. Soft as the evening breeze, strong as the howling blizzard, it sweeps across the prairie, gathering, as it were, on its triumphal march to the East, something of the immensity of the plains and freshness of the lakes.

In the din of our manufacturing cities, in the quietness of our towns and villages, by the rivers and winding bays of our Maritime Provinces, along the peaceful shores of the St. Lawrence, the call of the West has been heard. Its alluring voice has cast a spell upon our youth, the hope of the country. From all points of Eastern Canada young men and young women are going West as to the mysterious land of brilliant promise and great possibilities.

**The Call of the West?** All Canada is eager to hear its message. Has not the merchant his ear to the soil, listening to the throbbing of the growing harvest on our Western prairies? He knows that in the furrows of that rich loam lie the wealth and prosperity of the country at large. The eastern manufacturer anxiously scans the daily paper to be posted on crop conditions in the West. They regulate to a great extent the activities and output of his plant. And when college and university days are over, where does the young professional man turn his eyes? To the West. Westward, with the sun, he travels; its fiery course is an invitation and a harbinger of his bright career.

**The Call of the West.** Across the ocean it has gone and awakened the dormant energies of old European nations. Settlers of every race and creed have rushed to our shores, like the waves of "the heaving and hurrying tide."

The attraction of the Canadian West has become general, at home and abroad. Nothing can stop this onward march to

the land of promise. A new Canada is being created beyond the Great Lakes.

A very small fraction of the Western fertile soil is under cultivation and already the phenomenal yield has prompted the nations at large to call the Prairie Provinces "the granary of the world." Already in Canada the industrial, commercial, and to a great extent the political world hinges on the Western crop. It is the great source of Canada's national wealth. For, the prodigious resources of our mines and forests and the annual yield of our harvest are the two poles upon which revolves the credit of our country abroad. But the growing value of the West in the economical and national life of Canada is a mere shadow of its increasing importance in the religious world. Above the hum of the binders and the loud clatter of the threshing machines, above the sharp voice of the shrieking steel rail counting, as it were, one by one, the freighted cars on their way to the Eastern ports, above the clamor of commerce and industry, ring out the voices of immortal souls. The West for the Church of God is also the land of great possibilities and brilliant promise. The waving sea of its wheat fields call to mind the words of the Master: "Lift up your eyes and see the countries ready for the harvest, . . . The harvest is great indeed but the labourers are few. . . ."

On his return from a visit to our Canadian West Cardinal Bourne in the course of conversation spoke of Canada with almost exclusive reference to the Western Provinces. Some one remarked to him, "Your Grace is referring to conditions in the West?" "Yes, the West, the West is Canada!" he replied.

No one can over estimate from a Catholic standpoint the importance of the West. It is a new empire that is being created beyond the Lakes, an empire with tremendous and perennial resources, with ambitious ideals and progressive policies, with forward looking people and youthful leaders. There the ultra-conservatism of the East has been brushed aside and space made for a new democracy. The question of paramount importance for us is: "What will be the condition of the Church in that coming part of Canada? What share will she have in the solving of the social, educational and economical problems of that new domain?"

Every Catholic should be interested in this vital issue. The call of the West for a Catholic is the call of the Church, the call of a Mother to a loyal son. She has a right to a hearty

response from every Catholic throughout our broad Dominion. It is, therefore, a duty of conscience for every son of the Church in Canada to come to the assistance of his mother, to take her honour to heart. At the present hour this duty is most imperative, this obligation most pressing. The Church depends on the loyalty of her children.

To bring this call of our Western missions to the attention of every individual Catholic, to make every soul a co-operator in the extension of God's kingdom in Canada, to develop that sense of responsibility which makes one consider the Church's business his own business, to rally our disbanded forces, to unite our sporadic efforts around the great work of the "Catholic Church Extension Society of Canada" such is the object of these few pages. To place facts before the reader, and suggest remedies; to sound the call of the West, loud, sonorous, and prompt a timely and generous response in the East; to unite the Church of Canada in a crusade of prayers and sacrifices for our Western missions; this is our aim and hopeful ambition.

# II

# The Call of the Catholic Church in the West

The call of the Church in the West is a cry for help. Great indeed are the pressing needs of the Western Church, for numerous and various are the obstacles with which Catholics have to contend on the prairie and in the small towns.

The first barrier to surmount is **distance.** The very outlay of the country is to a great extent against the efficient working of a parish. The survey of the land has been made from a strictly economical point of view. Large farms,—vast wheat fields—are what the survey has had as final object. The social, educational, and religious elements of life are in the background. This renders church and school problems particularly difficult to solve as was insinuated in Dr. Foght's report of the educational survey in the Province of Saskatchewan (1918). This obstacle—let us not forget—will persist for years to come in Western Canada. According to competent authorities wheat growing, being essentially a large unit undertaking, demands extensive farming. This statement is very important for its consequences in Church organization are far-reaching.

The indiscriminate settling of the Catholic homesteaders here and there on the prairie, has also created for the Church one of its greatest difficulties. Living often 30, 40 and 50 miles from a Catholic chapel, these settlers drift away from the authority, teaching and sacraments of the Church. To form self-supporting parishes in the sparsely settled districts is often an impossibility.

To this barrier of immense distances are added for long months, **unfavourable climatic conditions.** The very severe cold, the high winds which have such a sweep on the boundless prairies, the terrific blizzards of the long winter months, will always remain a great obstacle to an intense Catholic life in rural parishes. Many Sundays, from December to March, it is a real impossibility to go to Church for those who live at any distance.

And who are those who have settled on our Western plains? This is not the place to discuss the immigration policies of the past. We are dealing with facts. We have the **most cosmopolitan population** one could imagine. The most divergent factors go to make up the racial composition of our western population. We know of a city parish that counted 16 different nationalities within its boundaries. During the first and second generation, during what we would call the period of Canadianization of these various national elements, the Church has to face a most difficult and complex situation.

Diversity of nations means **variety of ideals, differences of customs and traditions.** The disassociation from former relations and the sudden transfer to new conditions of life, have proved to be such a shock to many settlers that they fail to readjust their lives to the arising needs. How many foreigners have been lost to the Church because the teachings of their Faith were no longer handed down to them, wrapped up, I would say, in the folds of their national customs and celebrations! The oriental and southern mind is more particularly susceptible to be influenced by this national tint with which religion itself comes to them.

The fusion of so many ethnical groups and their adaptation to new surroundings are the result of a very delicate and slow process, especially in rural communities. "You cannot play with human chemicals any more than with real ones. You have to know something of chemistry" (W. Churchill). Thousands of foreigners have been lost to the faith because many of our own, clergy and laity, did not know the first elements of "human chemistry." The great leakage from the Church in the West is among Catholic immigrants. Unscrupulous proselytisers under the specious plea of "Canadianization," have weaned them from the faith of their fathers. This nefarious process is still at work, especially in the Ruthenian settlements.

**The number of languages** complicates still more this ethnical problem. Not hearing the Catholic doctrine in his own language and crippled by that instinctive shyness and extreme reserve which seem to grasp him as he steps on our shores, the foreigner often loses contact with the Church. Like a transplanted shrub in an incongenial soil, he lingers for years in his faith and its practices.

**The very atmosphere** of the West is another great cause of

deficiencies among the faithful. You must live for some years "out West" to appreciate the full meaning of this statement.

Moral atmosphere is to the soul what air is to the lungs; it is health and life. Two elements constitute that factor which plays such a vital part in our religious life—tradition and environment. **Tradition** links the past to the present and gives to the soul a certain stability among the fluctuations of life. It is made up of details if you wish, but, like the tossing buoy, these details betray where the anchor is hidden. This absence of the past has a great influence on our Western Church. People hailing from all points of Eastern Canada, of the United States and of Europe, have not yet formed religious traditions which are to Catholic life in the family and the parish what roots are to a tree.

And what **environments** are thrown around our scattered settlers on the prairie? Only those who have come in close relation with the lonely homesteader can understand how much their existence is debarred from the influence of Catholic life. Very often not even a chapel is to be found for miles and miles. A chapel, no matter how humble it may be, is in the religious world of a community like the mother-cell; in it is consecrated life; from it emanates activity. Mass is now often said in a private house, public hall or school house. Children who have not known the beauty and the warmth of Catholic worship will hardly appreciate its lessons.

Moreover, **social relations** often bring our Western Catholics in very frequent contact with the different Protestant churches and their tremendous activities. **Mixed marriages** are the outcome of these circumstances. God alone knows how many of our Catholic boys and girls have been lost to the faith through "mixed marriages" and marriages outside of the Church.

The various obstacles, **geographical** (distance and climate), **ethnical** (race and language), **religious** (absence of Catholic tradition and surroundings), are the ever open crevices through which a tremendous leakage has been draining the vitality of the Church in Western Canada. So the call of the West is like the frantic S.O.S. on the high seas, that snaps from the masts of a ship in danger. It is the cry of thousands of Catholics sinking into the sea of unbelief and irreligion. In the wreckage there is still a gleam of hope. Great numbers yet cling to a

remnant of the old faith of their fathers; it will keep them afloat until helping hands come to their rescue.

The call of the Church in the West is a call of distress. Has the Church in the East heard it? What is its response?

# III

# The Response of the East

Has the Church at large in the East heard the call of the West? Has that voice of distress gone through the ranks of our Catholics like the shrill cry of the bugle call? Has it awakened our Catholics from their torpid lethargy and quickened their sense of responsibility? Has the call been answered, or has it gone out like a cry in the wilderness, lost in the noise of our busy world, stifled by the clamour of other voices, buried under other diocesan and parochial claims?

In the Church of Canada there have always been generous and noble souls for whom the missions of the West have had a mysterious attraction. Who can read without emotion of the heroic deeds of the first Jesuits who followed the explorers and *coureurs-des-bois* in their perilous adventures? What tribute of admiration and gratitude do we not owe to the Oblate missionaries who lived and died with the wandering children of the plains, who have kept the fires of Faith burning from the banks of the Red River to the Pacific Coast, from the winding shores of the Missouri and Mississippi to the everlasting snows of the Arctic. Their lives of heroism furnish a bright splash on the rather drab and bleak landscape of what was known as the North-West Territories. The Church of Canada will ever remain indebted to these noble pioneers of the cross, apostolic bishops and priests of the first hour; their saintly lives are forever emblazoned on the pages of Canadian history; the western trails murmur their names in gratitude and the children of the prairie still bless their memory by the dying fires of their camps.

Indeed the Province of Quebec for years sent her money to help the struggling schools of Manitoba. The Catholic Church of Canada has pledged itself in the Plenary Council of Quebec to help the Ruthenian cause; the Catholic Church Extension Society of late years is enlisting the sympathies of Eastern Ca-

tholics for our Western missions. With the help of their motherhouses our various sisterhoods have dotted the West with convents, schools, hospitals and charitable institutions. We all recognize the beauty and the heroism of their Catholic charity and apostolic zeal. Notwithstanding these noble efforts, can we safely state that the Church of Eastern Canada, as a whole, is deeply interested in the Catholic welfare of the West? Have we kept pace with the changing conditions the last decade has brought throughout our Western Canada? **No. And this is our national sin.** The Church as a whole has not awakened to its responsibility. As individuals, as parishes, as dioceses, Catholics here and there have nobly done their duty. As a body, as a living Church of Canada, we have failed to help the struggling West as we should have done. We have not thrown all the energies of our great living, organizing Church into this missionary work. The Catholics of our Eastern Provinces are not yet united in one great, generous effort to protect and spread the Kingdom of God in their own fair Dominion. The call of the Church in the West has not been heard.

Never has the importance of the West loomed up before the public mind as it has since the beginning of the war. To realize this you have only to remark its growing influence in our political life. It cannot be otherwise; the possibilities of the West are so great and so numerous. Immense virgin prairies are still waiting for the plough. After the war, during the period of reconstruction, necessarily so pregnant of great events, the growing powers of our agricultural West will be tremendous. This is, therefore, a trying period for the Church in the West. Beyond the waving wheat of the prairie we should contemplate the ripening harvest of souls. Like a growing youth, the Church in Western Canada needs more than ever, help and support from the Mother Church of the East. The assistance in this stage of the Western Church is a pressing duty of conscience, not only for the individual Catholic, but particularly for the Church as a whole, in Eastern Canada.

This duty is the duty of the hour, a duty most serious, most imperative. How can it be accomplished? By the united action of the Eastern dioceses of Canada.

Each diocese is a constituted unity in itself, but not for itself alone. Like each particular organism in the human system, it exists for the benefit of the whole. The Catholicity

of the Church implies this idea of solidarity whereby the strong help the weak and the rich come to the rescue of the poor. Never, perhaps, has the Church suffered so much from the wastefulness of energies. The torrent, if not directed, spends its energy on itself; in the mill race, every drop counts.

One of the great lessons the war has given to the world is the absolute necessity of centralized effort and the advisability of central organization rather than multiplying organizations. We are living in an age of **efficiency** through **co-operation.**

**Fas est ab hoste doceri.**—The lesson coming from our separated brethren should strike home. One has to go West to see the feverish activities of the different denominations in that new field. Ask the mission organizers of the various non-Catholic bodies how much money comes from the East to support the struggling Protestant churches of the West; visit their immense printing establishments which are producing and distributing the literature you will find on the table of the lonely Western settler; study these organizations which are supplying field secretaries, teachers, social workers to our foreign Catholic settlements, then you will begin to understand this word of Pius X.: "The strength of the enemy lies in the apathy of the good." The mass of evidence, which can be had by the simple reading of the non-Catholic missionary reports, as to their activities in Western Canada, is nothing short of staggering. What examples! What lessons! Should they not turn our apathetic Catholics into enthusiastic apostles, stir them into watchfulness and action? And what could we not do **with more unity of action?**

Two conditions make united action possible—**uniform plan** and **authoritative leadership.** It would be rather preposterous on our part to attempt to formulate what we could call a plan of campaign for our Western apostles. We wish only to submit a few suggestions which may help to group our disbanded energies and bring rescue to the Church particularly in the unorganized districts of Western Canada.

To readjust our methods to conditions as we find them **means efficiency with the least waste of energy.** Therefore, we claim that a "**survey**" of membership and conditions of the Catholic Church in unorganized districts is an absolute necessity. It is the only **logical basis** for true **knowledge of conditions** and for development. This "survey" will bring us into immediate con-

tact with the fallen-away Catholics.'' As it is now, are we not too often **waiting** for the fallen-away to come to us? If the survey has proved essential in the solving of educational and social problems, why should it not commend itself in religious matters? Proselytisers—especially the English Biblical Society, with headquarters at Toronto and Winnipeg, have the survey of the West down to a science. Their map room in the Bible House of Winnipeg is a perfect religious topography of Western Canada. I am a firm believer of what I would call the ''Catholicization'' of modern methods that have proved beneficial to any cause.

This Catholic survey of unorganized districts may appear to some as ''a dream,'' a desk-policy of apostleship—as too modern, etc. The only answer I can give are the facts of figures of the American Catholic Church Extension, whose work along similar lines proves their efficiency and high value.

The specific and ultimate object of the survey would be to keep Catholics who live out of the radius of parish life, in constant touch with the Church, its teaching, its sacraments and its authority. The mailing of Catholic literature pamphlets, devotional and controversial, and newspapers, the teaching of catechism by correspondence as is practised in certain districts of Minnesota, the selection of teachers for foreign districts and of boys for higher education, the establishment of a central Catholic Bureau of information in each Province, which could be as a clearing house and centre of Catholic activities, and other means of apostleship would be the natural consequence of the survey. Who cannot see what a help this would be to our scattered Catholics? A great help to keep the faith among the scattered homesteaders.

The service of an **auto-chapel** would bring them also at least once a year, the benefit of the sacraments and the blessing of the priests' visit. For, let us not forget it, one family now lost to the Church means several families in the coming generation. This absence of contact with the Church has been for our scattered English-speaking Catholics especially, one of the great causes of the loss of faith.

And what about our mission to non-Catholics? We have the truth; are we doing enough, not only to keep it among our own, but to spread it among others. Are we aggressive enough? And

still I hear the Master say: "and other sheep I have that are not of this fold; them also **I must bring** and they shall hear my voice and there shall be one fold and shepherd (Jo. x., 16). **We must bring** them back; they **shall hear our voice** . . . On the strength of that command and of that promise should our policy not be more saintly aggressive? What an immense field awaits the zeal of true apostles! Nowhere more than in the West has absolute disintegration set in among the different denominations. The universal desire for Church Union is, in our mind, the best proof of our statement. The most elementary principles of Christianity, of a supernatural religion have lost grasp on the mind of the average Protestant Westerner. Nominally, he belongs to a denomination, in reality he belongs to none. And what are we doing to give them the faith?

A uniform plan of action, once adopted, requires for execution, **an authoritative leadership,** if desired results are expected. In the Church of God the Bishops are our authoritative leaders—*Posuit Episcopos regere Ecclesiam Dei.* In the ordinary life of the Church this authority in matters spiritual is delegated to and operates through the parish priests. The parish is with the diocese, the established unit of religious organization. For the work in unorganized districts, which is here the special subject of our attention, could there not be in each Province or in each diocese, four or five "**Free Lances.**" Let them be diocesan missionaries. They would be to the Church what the R.N.W. Mounted Police have been to the North West Territories, or what the "field secretaries" are to certain denominations in foreign settlements. Their mission would be to visit, preach, baptize, say Mass in the distant districts not visited by a parish priest. They would be the advance-guard of the Church throughout the land. During the winter months they could continue their work by attending to districts within reach of a railway.

The Church in the East, through the **Catholic Church Extension Society,** would gladly, if well informed on the matter, furnish the financial aid for the support of these "free lances"—and their apostolic activities. The Catholic Truth Society would gladly contribute all the literature needed to spread the truth and to keep the fires of faith burning on our prairies. Grouping forces, co-ordination of efforts, is what we need most in Canada. In the rank and file of the Catholic laity treasures of

enthusiasm, latent powers of energy go to waste because there is no leader to awaken and direct them. The policy of the **Catholic Church Extension** is to act on these long unspoken desires, to loosen the pent-up energies of the Catholic heart throughout the land.

# IV

# The Specific Object of the Catholic Church Extension Society

Through its press, literature, auxiliary societies and various other activities, this apostolic society is ever trying to quicken among Catholics a profound sense of responsibility to the Church Universal. The welfare of our Western missions depends on how the Church in the East understands and shoulders its obligations.

By financial aid we do not only mean donations and contributions here and there from wealthy Catholics. What we have in view is the financial assistance of the Church in the East, as a whole, as a corporate body. Every Catholic in Canada must become more or less interested in "Home Missions" and be willing to do "his little bit." As the small fibrous roots are the feeders and strength of the tree, so also the small and continued donations of all Catholics in the East will be the support of our missions in the West. In the various Protestant denominations for every dollar given to the support of the local church another dollar goes to the "Home Mission Fund." At the last general Methodist Conference (Hamilton, 1918) that Church pledged **eight million dollars** ($8,000,000.00) for their missions in the next five years. With the enormous sums these various religious bodies receive from the East they support the non-Catholic institutions of higher education to be found in all cities of Western Canada, they distribute free of charge tons of literature throughout the prairie, they defray the expenses of their social workers, field secretaries, etc. Among the Catholics of hundreds of parishes does not the prevailing policy seem to be: "Charity begins at home"—and we may add, often ends there. When one has paid his pew-rent and his dues, bought a few tickets for a sacred concert or bazaar, thrown on the collection plate each Sunday a few coppers or a small piece of silver, he thinks he has accomplished all his duty to the Church. The vision of too many Catholics does not go beyond the boundaries of their

parish or their diocese. Circumscribed in their views, they remain illiberal in their sympathies.

Our parishes and dioceses will never suffer from an increased zeal in the broader interests of the Universal Church. There can be no conflict of interests in the Church of God, if seen from the proper point of view,—the glory of God and the salvation of souls. This missionary spirit has also a bearing on the spiritual welfare of the flock in which it is fostered. For those who would object that giving money to our Western Church is "carrying coals to Newcastle," I would state that the West now needs more the help of the East than at any other time. The organized parishes are indeed beginning to be self-supporting; but the work I have outlined in these pages, if it is to be done, has to be supported by the Catholics of Canada at large.

The spiritual aids will be the prayers, Masses, sacrifices of all kind offered for our Home Missions. Nothing strengthens faith and promises genuine piety as prayers and sacrifices for the great cause of our missions. They are so disinterested, they reveal true love for our Blessed Lord. The Divine Master cannot but hear the prayer asking Him to send "labourers to the ripening harvest." And could we give better proof of devotion to Church and Country?

Great is the seriousness of the present hour, tremendous the task that confronts us after the war. Never has any generation in history has been so freightened with the responsibilities of the future as ours is, marching home from the battlefields of Europe. We are living in stirring and changeful times. Nowhere in the Dominion of Canada will the period of reconstruction have more far-reaching effects as in the West. The after-war problems will meet there with rapid and very often radical solutions. To understand this issue that faces our country, to grasp it in all its breadth and fulness, should we not broaden our vision, readjust it, I would say, to the new scale of changing conditions? Only then will we be able to marshal our forces and throw the weight of Catholic principles in the solving of the social, economical and religious problems of the hour. "The Church cannot remain an isolated factor in the nation. The Catholic Church possesses spiritual and moral resources which are at the command of the nation in every great crisis. The message to the nation to forget local boundaries and provincialism is a message likewise to the Catholic Church. Parochial,

diocesan and provincial limits must be forgotten in the face of the greater tasks which burden our collective religious resources.'' (Card. Gibbons). Let us give to the people that broad, catholic vision of our present duty to our country and to our Church. It may take time before the vision struggles into consciousness and wins its way to the dominance of the mind. What we need is a systematized, continuous effort that will gradually crystalize that vision into a definite workable project. A flourish of trumpets and blaze of Catholic zeal, as we are accustomed to witness on the occasion of some special sermon and appeal by a missionary, will only prompt an act of passing generosity.

The special object of the **Catholic Church Extension Society** is to give to Catholics that vision of their social responsibility and religious solidarity and to keep it by its organization in a healthy condition. It realizes that co-operation from the Church at large will exist and maintain itself only if preceded, accompanied and upheld by a strong and vigilant Catholic public opinion. In return public opinion, once created in the ranks of our Catholic laity, will make the **Extension Society** a live-wire, a dynamic force of the Church in Canada. Let us not forget, vision—and public opinion is the vision of the multitude—is the first and primary of constructive forces.

To have Catholic action we must first create a Catholic mind.

A publicity campaign, followed by a dominion-wide drive for funds, would be now in order. The spirit of giving and of giving for great causes is in the air. A campaign of that nature —we have seen it often during the war,—is in itself an education. It spreads information and arouses the sense of duty.

From the clearness, breadth and depth of that vision will spring the conquering spirit of united action. Forgetting then our language and racial differences that have created in the past among us so many unfortunate misunderstandings and have weakened our forces before the enemy, we will rise to the level of our faith, to the creative powers of true Catholicity.

The ''Call of the West'' has been heard. It comes to you with the **burning problems** of the **present . . . praesentia tangens . . .** and the **vision of brilliant promise** and heavy **responsibilities** of the future . . . **futura prospiciens.**

WHAT IS YOUR ANSWER?

# In Conclusion

We feel sure the foregoing pages have interested you. Father Daly knows well from hard experience the subject on which he writes. We endorse every word he has written and at the same time thank him most sincerely for this labour of love in favour of Catholic Church Extension.

**What is your Answer?**

Allow us to make a few suggestions:

1. Pass this booklet to some Catholic whom you think will take an interest in Church Extension.

2. Discuss the points treated with your friends.

3. Interest yourself in the work of Catholic Church Extension by regularly reading the "mission page" in the Catholic Register.

4. Try to secure new subscribers for the Catholic Register, the organ and main support of the Catholic missions of the West.

5. Pray for the success of the Extension Society.

6. Use this blank when you are ready to give a helping hand to Extension.

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**Very Rev. T. O'Donnell,**

**President Catholic Church Extension,**
**67 Bond Street, Toronto.**

Very Rev. Father,—

Enclosed please find my donation, $....., for 1919, to the work of Catholic missions in Canada.

Name.....

Address.....